

UNITY

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UNITY.

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Editorial.

CANADA has a Society of Canadian Literature recently founded at Montreal.

AN International Congress of Orientalists is to be held at Stockholm, when Max Müller will represent the University of Oxford.

THE *Christian Recorder* (Methodist) calls for a better educated ministry—not less of college, of Plato, trigonometry and astronomy—but twice as much as now. "A cultured, progressive ministry the people want and will have."

THE *American* observes that our exhibit at the Paris Exhibition still deserves the criticism made in 1876, that "while not inferior to other peoples in the utilities, we still rank lowest on the list as regards the application of æsthetic ideas to our products."

THE Zoological Society of France reports to the French Government a pitiful tale of wholesale bird slaughter. In a district on the Rhone where swallows land when first arriving from Africa, wires connected with electric batteries have been drawn, which kill instantly birds alighting on them. Thousands of hapless victims have been thus destroyed and their bodies shipped to

Paris milliners. We can only hope the French Government will heed the warning, and intercede to check the custom both from humane and economic reasons.

THE first money received on the Western Conference endowment fund subscription comes in the shape of a hundred dollar check from a member of the Church of the Unity in St. Louis. From many quarters there come assurances of a steady purpose to take hold and help, and an unhalting confidence that the thing will be done.

CHARLES BONAPARTE, President of the Maryland Civil Service Reform Association, in a late address says, "We are gradually deserving a purer government, and by deserving it we are getting it. When we really appreciate and merit once more such a president as Washington, I believe that we shall have one. We can do, or should be able to do, even better than our fathers."

WE clip the following item from the *Union Signal* and pass it on to widen public knowledge and encourage public interest in one of the most needful and important of our public charities:

A leading judge of Chicago testified his appreciation of the work of the Protective Agency for Women and Children by sending it his check for \$200, and a letter expressing his convictions as a judge of the great value of its work.

A WRITER in *The Independent* pleads for the use of an enlightened human will in the place of chloral, antipyrin, and similar nostrums, for the cure of nervous disorders. He does not hold to the extreme views of some of the mind-cure advocates, but affirms that the use of artificial means of sleep results in a direct loss of will-power. "There are many sick persons who could greatly benefit themselves, not by regarding their ailments as visionary, but by knowing them as functional and partly the result of habit, and so realizing that they are curable by discipline rather than by food or medicine."

A DELEGATION of five Meadville students met the other day at the home of the senior editor of this paper, fresh from the anniversary exercises. They were on their way to various fields of experimental labor during their vacation. They report interesting exercises at Commencement time. Ten students read essays, six of them having taken the regular course and four being special students. The lectures of the venerable Father Tilden have been particularly enjoyed. Miss Blanche Pentecost, of the graduating class, was among the five, and is on her way to Western Iowa. We trust she will find a congenial field of labor with us.

ONE evidence that Mr. Knapp's mission to Japan is beginning to take effect, is the correspondence already published in *The Japan Weekly Mail*, (Yokohama.) His public statements setting forth the position and principles of Unitarianism are fiercely assailed. It is denied that Unitarians are leaders of thought in America, or that any philanthropic movements have sprung from their distinctive principles, or that they constitute any considerable element in the religious world. Evangelical Christianity, which is "a new life through a faith in a crucified and risen Divine Redeemer," is the source of all power and is growing, while puny Unitarianism is moribund. "Evangelical Christianity came to Japan some twenty-five years ago. Already the Evangelical Christians in Japan almost equal the number of Unitarians in America,

and the whole of intelligent Japan has been brought to respect Jesus Christ as the best of men and his ethical teachings as the best moral code extant. A Unitarian comes here, he is astonished to find this class of people about where he is himself and forthwith seeks to claim this unripe fruit of Christianity for Unitarianism." Evidently Mr. Knapp is looked upon as a bold and dangerous preacher on the orthodox preserve of Japan.

UNITY heartily subscribes to the sentiment expressed in the following extract from a letter by Prof. E. D. Cope, printed in *The Open Court*: "There ought to be somewhere in America a chair or an institution devoted to the teaching of evolution from the basis upwards. Commencing with the lowest forms of life and rising to the highest, there should be an exposition by lecture and museum, of the genealogies of plants and animals, to man, and a statement of the laws deducible from the facts. The evolution of mind should follow, in all its parts, terminating in the highest aspects of intellect, feeling and will." Prof. Cope adds that such a chair was created in one of the German universities a few years ago.

WE learn from one of our exchanges that a Southern gentleman, writing to Mr. John Fiske, after reading his book just published on "The Critical Period of American History," remarks: "Such histories as this will vastly help to carry forward the great work of pacification. . . . What we want is a true national unity resting upon an intelligent appreciation of the privileges and responsibilities of the American people. Your work, by bringing so clearly and forcibly to mind the part our Southern statesmen took in forming this wonderful government, will awaken afresh the energy of patriotism in the Southern heart. May we not hope, also, that reflecting minds in the North will think more leniently even of South Carolina for her rash act in 1861 when they know how she acted in 1788?"

THE following is clipped from a discourse on Theodore Parker's optimism, printed in the *Open Court*, and delivered by Moncure Conway, on the occasion of the formal dissolution of the Twenty-eight Congregational Society, Feb. 3, 1889:

"In early youth, I walked with Theodore Parker in the woods near Framingham. I asked about miracles. He said, it is difficult to define what is, or would be, a miracle. One can deal more securely with particular narratives of events, and if they be marvelous, weigh the evidence to find if it be proportionate to the doubtfulness of marvelous narratives. After a time he stretched himself on the ground with lips close to the grass, as if inhaling its life for his wan cheeks. Then he spoke words which I tried to write down when I reached home. There is, he said, a certain miracle sense in man which should be respected. We are too near the divine mystery of existence not to clutch at everything that seems to declare it. Men feed that mystic part of them with fables, as when, without bread, they will eat grass rather than starve. But when they shall have grown so far as to find God in that flower, to love him in that sky, to read his scripture in their own hearts, all Nature will appear miraculous.

A CORRESPONDENT of *The Week* desires more real church union in the Church of England. What a spectacle indeed to the world could this great family of the Church of England, knit together by the bond of centuries of national life, deep-rooted respect and love, typify by its catholicity and harmonious union of all grades of thought

from the Plymouth Brethren to the Roman Catholic. The still larger universal family-church towards which the nations move, which shall include in its broad, fraternal fellowship, not the shades of thought among the sects alone, but the far apart distinctions of nations and races in all the manifold phases of their expression in religion. Let England's Church be the vanguard if she can, to proclaim and bring forth these tendencies towards unity in man.

AN orthodox Post Office Mission correspondent writes: "The true test of Christianity lies in Christian character. It has to do with the heart and life, and mere differences of opinion should not disunite God's children. . . . There is not the slightest alienation of feeling, but love and good will toward you all. God forbid that I should in any way slight one of his dear children but love them with a pure heart fervently. The unity of the Spirit is what all Christians need—there may be, and often is, a unity indirectly." Another radical inquirer: "Truth cannot be yarded in by a sectarian fence, neither can true Christianity be fenced up. I believe all true Christians will strive to manifest by their lives benevolence, harmony, kindness, and brotherly love to all mankind. I thank God that advanced thought has done away in a great measure with the old cast-iron theology. . . . love is the true bond of union." Where is the great divergence between these two souls? They have both touched the spirit of the Real. Radical and orthodox can reach their central union when the true "liberal," be he Catholic or Puritan, stands before to point the way and show that the essence of the thing they long for is identical.

VACATION PREPARATIONS.

THE last week of the working year brings a strain of work which makes the thought of rest particularly delightful to the hard-working ministers of the city parish. Last week the senior editor met his associate editor, Mr. Hosmer, and Mr. Thayer of Cincinnati, with eight others of the trustees of Antioch college, at the Commencement exercises reported elsewhere. Antioch college through all its vicissitudes displays the vitality that belongs to a high purpose cast into a great opportunity. Later in the week he was present at the second annual closing exercises of the Hillside Home School in Wisconsin, which were of a character to reassure the friends of this school that their dream of thorough work 'mid rural surroundings and of intellectual activity far removed from the social distractions of the town was well founded. The school has been full during the year and there are indications that its limits will be overreached next year. Another day was spent with the "old boys," indulging in reminiscences of the time when he drove the "swing team," on the third piece of the Sixth Wisconsin Battery, and this week he is busy in trying to bring up the many things left undone, that the next week he may with better conscience lose himself among the Wisconsin hills, where for the next two months he will yield the laboring oar into the hand of Nature, hoping thereby that the emptied cistern may be replenished. Meanwhile, UNITY, like Tennyson's brook, will go on. Under the efficient hand of the office editor, Mr. Kerr, our readers will probably

miss nothing, although we trust that most of our editorial contributors will be lost also. Rabbi Hirsch is already enjoying the Fatherland across the sea. Mr. Salter closed his work in this city with the first of June. Of the retreat of our other associates we are not informed, but wherever they are, they go that they may work the better. We drop no plans and yield no claims. They are simply suspended until the first of September. Until then, let all who can trust Providence and abide the coming of the Lord of life and strength. In July and August

"They also serve who only stand and wait."

"TELL US YOUR GOSPEL."

The word Gospel, or more accurately the Greek word which *Gospel* is used to translate, means Good News. The good news is what makes any one glad to hear or to tell. Whatever is not of a sort to hear gladly may be true or important, as the tidings of a great disaster, or an impending peril, but it could not be a gospel. It is the nature of the good news that once being told it goes on and repeats itself. One tells it to another, as in the days of the war the tidings of a great victory went of itself. You did not have to pay men for telling the news, or at most you only had to pay bare expenses. Since the pleasure of telling good news was better than the profit and wages of doing anything else.

All this held good of the gospel in Paul's time for example. Paul had good news which he went about preaching. What he said, friends told to each other. Sometimes it was necessary to pay the charges of a man who should carry the news to a distant city, or who should devote himself to spreading this admirable gospel. But such a man only wanted his charges paid and he was content. He certainly never stopped to haggle about the amount that should be paid him. But he toiled and suffered if need be for the love of his work, his support was wholly incidental like the support of a man who follows any great art or who serves his country. When men began, as in the story of Simon, to make traffic of their message, it was because they had lost, or never possessed, the sense of having good news to tell.

So too, with the people, who instinctively wanted to send out messengers with their good news. By as much as the news was good they delighted to send it; if they could not go themselves they never grudged the reasonable cost of sending it. When they gave grudgingly, it must have been because they had no interest in their gospel. We all know this in our own experience. Whatever we are interested in, whether society, or books, or any pleasure or business, we grudge no work or cost in its behalf.

Suppose now that all the ministers of a city like Chicago, Orthodox, Liberals, Catholics, Jews, Ethical Culture, could be gathered to a great symposium. Suppose an envoy from Japan were to meet them, in search of a religion. The envoy shall be earnest and genuine. He shall not ask them the long or hard question—what are your opinions, your theology, your philosophy of religion? The answer to this would take too much time. But he shall only ask: "Tell us your gospel." This shall mean precisely what we have explained. Tell us your good news, which makes you glad; which you find, as you tell it, makes others glad; which you think if told in Japan would make the Japanese glad. Or again, it shall mean: Tell us the good news which you hold so important that you would rather tell it for no pay, or for the bare charges of your living, than to do any other kind of work. Or, if we may take another form: Tell us the good news, which as you tell your American people, stirs their souls to wish to send it or tell it to others, and creates in them the same kind of willingness to undergo cost as men in Chicago have for extending

their business. For, says the Japanese envoy, my people at home if they are going to change their religion, want one that shall come distinctly as good news; which as soon as they hear it, they will be eager to tell, and which therefore by its own vitality will spread itself.

Suppose that we give each of our assembled ministers two minutes, and no more, to answer our question. We shall not need to tell him beforehand, what the question will be, since he must be presumed to know quite exactly the kernel and aim of all that his ministry is for. He shall also be precluded from giving any merely conventional answer. Our Japanese envoy shall be a man of such insight and sincerity, as to detect the slightest shade or tone in the speaker that misses reality. He shall be at liberty to interrupt a speaker and to say: Do not waste our time by telling us what some one else says is the gospel, or even what your sacred books say, but tell us only what you know and what makes you glad, yes, more glad than anything else; or if that which makes you glad chances not to be your religion but something quite personal, your own good fortune or the praise of men, please say so frankly and sit down, since obviously what we wish here is good news, such as will make men glad in Japan.

The envoy's insight shall also determine instinctively whether any speaker is happy or not. "Your good news sounds well," he shall say, "but your face does not correspond to it. You look restless, anxious, troubled, perplexed, as though you were not sure of your ground. My people at home do not look so restless as some of you ministers. Let those speak then whose religion makes them happy and restful. For we have heard that they have in the American religion the secret of peace and contentment."

Let us now, having laid down our conditions and having shown our assembly of ministers precisely what the Japanese wants, call up one after another, beginning with the Doctors of Divinity. And let our quick witted envoy hold every man to his point, and let him rule out every word of an answer that is not true and real as one might answer in the presence of God. What shall we hear? Will it not be interesting to be told the precise words of the gospel, such as really makes all these ministers glad!

C. F. D.

Contributed and Selected.

THE GOOD PHYSICIAN.

As one who hears sweet words with music fraught,
And joyfully doth follow where they lead,
Thou gladly dost respond to those who plead,
And give the help so earnestly besought.—
Thou hast thy work, most nobly is it wrought,
For to the shrine of our poor, human need
Thou bringest not the mere mechanic deed,
But earnest love and consecrated thought,—
And since on sacred altar thou dost lay
The choicest gifts that mortal can bestow,
A light divine illumines thy onward way
Which makes more real this wondrous life below,
And brightens surely to the perfect day
Foretold by saint and seer of long ago.

J. F.

WILLIAM D. O'CONNOR.

Few probably who read a certain simple two or three lines telegraphed from Washington, May 19, "William D. O'Connor, assistant general superintendent of the Life Saving Service, died here yesterday," realized that the more or less obscure name so mentioned stood for a character grand and unique in American literature and life. When the time comes for the world to do full justice to Walt Whitman, then will the day of the adequate recognition of O'Connor's genius also have dawned. It is with no light thought that I credit genius to this man. A heart sun-grown, a literary knowledge deep and complete, a mental habit and capacity for weighing evidence beyond all the ordinary resources of intelligence belonged to him, and must at last stand to his honor unquestioned. And what a

pen was his! What power of musical expression! What emotionalistic sanity! O'Connor secured such fame as he had, by his two letters on Walt Whitman. Spending long and faithful years in department work at Washington, he and Whitman lived in intimate personal contact, knew each other from all sides, and came honestly by their mutual respect. To some who approached O'Connor, and passed into the spell of his wonderful speech, it was a mystery that, given such vast capacity, the written evidence of it, where expression with pen came as easy as with tongue, should have been so meagre. However the one fact is to be explained, the other fact remains, that what he has written of Walt Whitman would alone entitle and will give him immortality.

In all literature no man has been more savagely assailed than Walt Whitman. This was the necessary accompaniment of the attitude he assumed towards pet traits of our current civilization. Into the arena at a time of bitterest misunderstanding and injustice O'Connor sprang sacrificially and with a high and imperturbable courage. Nor was this simply the impulse of a man good-hearted for the danger of a weak underdog. O'Connor thoroughly knew what he was about, had a marvelous intellectual side, conjoined with his intense emotionality, and as time proves, not only are men coming to see that truth justifies his manner, but that it confirms his matter as well.

O'Connor was a noble man by right of appearance as well as of speech, thought and life. When I last saw him, the day now but few weeks gone, as he rested heavily in his chair, helpless and distressed, his head, eye and voice broke upon me as sunlight into hitherto unknown space, with warmth and valor and joy. Thick set, with a splendid hand, a glowing gaze when aroused, a facility and clearness of phrasing which astonished and fascinated, he sat there before me who knew his history so well, the impersonation of modern chivalric devotion.

O'Connor was anti-Shakespearean in the controversy now long raged about the authorship of the plays. There lay on his desk, the day of my visit, a vigorous and courageous defense of his position with respect to the great question—some utterance more or less grown out of the antagonism displayed towards Donnelly's cryptogrammic argument. This has since appeared in print. Years ago he published "Hamlet's Note Book," dealing with the same question. But I do not expect O'Connor to go into history on the wings of these writings. After this controversy shall have been forgotten or otherwise settled, the tremendous and timely power of his defense of Walt Whitman, who through future years is to stand in the foremost ranks of great world characters, will be cherished and will subdue criticism.

This is a brief word only, out of the hurry of events, in sorrowful tribute to a great man gone. But while our sorrow is the moment's appropriate emotion, the joy that he came into the world and heroically lived to a purpose will be perennial.

HORACE L. TRAUBEL.

EMERSON AND THE RUSSIAN FANATIC.

He established certain iron rules for the management of the pilgrims. No railing or wilful rudeness or uncleanness would he permit. In the autumn of 1871, some years after the arrival of the more wild and uncouth Reformers had ceased, a man short, thick, hairy, dirty, and wild-eyed came to our door and asked to see Mr. Emerson. I showed him into the parlor and went to call my father, and returned with him, the guest had so wild a look. It appeared that he came from Russia, and very possibly the distance he had had to travel may have accounted for his late arrival. He stood with his hat on. I knew that that hat would have to come off before spiritual communication could be opened, but wondered how it could be got off, as the man looked so deter-

mined. My father saluted him, asked him to be seated, and offered to take his hat. He declined and began to explain his mission. My father again asked him to take his hat off, which proposition he ignored and began again to explain his advanced views. Again the host said, "Yes, but let me take your hat, sir." The Russian snorted some impatient remark about attending to such trifles, and began again, but my father firmly, but with perfect sweetness, said, "Very well, then, we will talk in the yard," showed the guest out, and walked to and fro with him under the apple-trees, patiently hearing him for a few minutes; but the man, who was a fanatic, if not insane, and specially desired that a hall be secured for him, free of charge, to address the people, soon departed, shaking off the dust of his feet against a man so bound up in slavish customs of society as Mr. Emerson.—From "Emerson in Concord," by Edward Waldo Emerson.

THE JOY OF LIVING.

Oh, glad bright world of blossom and tree
Sweet is the song that you sing to me!
Never a chord of sorrow or pain
Sounds in the joyous, blithe refrain,
Over and under, below, above,
Rings out the harmony "God is Love."

No spot so lonely but music there
Is rippling out on the vibrant air;
No place so shut from the light of heaven,
But some sweet echo of sound is given
From pole to tropic, from zone to zone,
Is heard the musical undertone.

Strange that the human heart is fain
To set this life in a minor strain,
Instead of echoing, clear and strong,
The happy notes of Creation's song:
The great, glad, wonderful symphony
That Nature writes in a major key.

Oh, glad, bright world of blossom and tree,
Sing out your melody blithe and free!
Sing till the listening heart of care
Responds to your music everywhere,
Till lives attuned to the keynote pain
Take up your beautiful sweet refrain.

A. H. B.

SCIENCE THE BEST TEACHER OF LIBERALISM.

One in the habit of observing the religious standing of a community cannot have failed to notice what a large proportion of persons there are who, apparently, are perfectly indifferent to either the claims of the gospel or the teachings of liberalism. Many of them are, perhaps, nominal Christians; still the oft repeated story of the Cross is listened to with a very languid interest. Heaven loses its charms just in proportion as Hell loses its terrors. With reference to either of these places the arguments of destructive liberalism are scarcely necessary. No apparent longing for the one or dread of the other is entertained and, judging from what one may observe, they have come to be places that are hardly ever thought of.

Account being seldom taken of the intense conservatism of religious habit, it is difficult for many of us to understand how old wise-heads such as these can be sound on almost all questions of a secular character, and yet be so unquestionably wrong in their belief concerning the Godhead, the Immaculate Conception, the Atonement, and the ultimate destination of mankind. Inasmuch as many in this class stand as it were on the border-land of rationalism, it seems as if numerous accessions from their number might easily be made to the ranks of pronounced liberalism. The hold of the church on their minds is rapidly weakening, and statistics show that in comparison with the increase of population, communicants and church-goers are lessening every year at a fast rate.

Unfortunately, liberalism, or a certain phase of liberalism, too often uses repulsive measures toward securing recruits from this class. It seems to me a most objectionable feature of free-thought propaganda whenever coarse wit and vulgar arguments are used as a means to this end. A mental tendency toward the acceptance of ideas

opposed to supernaturalism may be arrested by unworthy methods of presenting the truths of reason.

On this account it should not seem strange if many consider it far more preferable that the legends and superstitions of Christianity should be tolerated and allowed to flourish, than that they should array themselves on a side that delights in coarsely calling in question the honesty of popular Christian belief, with whatever truths it may contain. For it should be remembered that, however narrow and mind-warping the dogmatic assumptions of representative believers may be, there is no escaping the fact that there are a great many persons who sincerely believe there is an intimate, natural connection between the teachings of faith and the teachings of morality. It will be many years before the popular idea that the Christian religion is the parent and supporter of all that is valuable in ethical systems will give way to a more intelligent view of the same.

But, it may be noticed, while many may be repulsed, and the dormant energies of early religious training brought out in active force, by sarcastic squibs and coarse arguments, it is seldom that one resents an appeal to the intellect as to how a question of faith or morals should be settled. Herein lies one great value of the popular diffusion of scientific methods of reasoning and thinking. The combating of error by the educating facts of life will, when these facts are appreciated in their full logical force, carry more conviction, and give greater permanency to the better faiths of the present, than will the methods of low-grade thinkers, who are more successful in awakening antagonism than in securing converts. There is no doubt that sarcasm and ridicule have at certain times proper functions to perform; but as factors in producing mental changes amounting in many cases to an entire revolution of thought, and in provoking a juster recognition of the Gospel of Nature, they can never stand the equals of such a powerful agent as Science.—*George H. Hadley, in "The New Ideal."*

NOTES OF PROGRESS.

The Woman's Missionary Societies of the Baptist Church have within sixteen years raised over \$1,000,000, as reported at their late Boston May Anniversaries.

The Maharajah of Judhpore has ordered two of his ministers to discuss with an assembly of notables the advisability of abolishing polygamy.

The Connecticut House of Representatives has passed a bill providing that no person shall be disqualified from becoming a member of any ecclesiastical society, with all the privileges and rights of male members, or from holding office in such society by reason of sex; also a bill making women eligible to the offices of Assistant Town Clerk, and Registrar of Births, Marriages, etc.

The Empress of Japan in organizing a college for women, generously and wisely calls a committee of eight foreign women to rule it, two respectively from England, America, France and Germany.

The trustees of the Hartford Theological Seminary have voted to open all courses of the institution to women on the same terms as to men.

The Dutch States General have passed a bill limiting the hours of women's work to eleven. The *Woman's Standard* comments that in America men are insisting that eight hours should be a sufficient day's work.

In Holland women cannot serve on School Boards, but in Sweden they may.

We read that 60,000 girls in India are now receiving instruction in various classes of schools.

A Woman's Congress is to be held in Paris this summer, with an Historic, Economic, Moral and Legislative election.

The *Union Signal* tells of a quick-witted Iowa woman who noting the invention of a ballot box that cannot be

stuffed, exclaimed: "Now, if some one will invent a voter that cannot be stuffed with beer, brag, or bribery, we shall have made a long stride towards better government!"

Correspondence.

BOSTON LETTER.

One can never be sure what any one else will do, for the social combinations which affect individuals are complex and subtle. If this is a truism, and it is, its truth is demonstrated by Boston. Extremes meet here. Radicalism and conservatism dwell together peacefully in the house of the Lord, in spite of expressions of private wrath. Perhaps the reason for this superficial friendliness is the real interest in other things than church affairs. Suffrage, temperance, schools, charities, are more immediately vital than the ultimately vital issues of religious belief.

We have had to learn to compromise in philanthropies in order to accomplish results or else to be persistently overbearing by force and then perhaps to lose. When people say they have no money for the spread of their faith and yet give hundreds for the support of starving men and women, it is because they know how difficult it is to conquer physical hunger by spiritual food. It is only when we are well fed that we blame Esau. If fainting ourselves we sympathize with his lack of calculation and feeble endurance.

Never has this interest in other agencies than churches been more noticeable than this past winter. The sociological results of the last ten months have been curious. Throughout them has been seen the dangerous tendency of special legislation, which has been somewhat checked. This has been noticeable in regard to labor reform, liquor measures and the defeat of prohibition. Whatever view one may hold concerning total abstinence, the vote showed that the people were not ready for constitutional measures in relation to it.

Extreme legislation too, has happily failed in regard to the school question. Many months ago trouble between Protestants and Catholics began concerning a passage about Indulgences in Swinton's Outlines of History. The School Committee decided to withdraw the use of this book because of a certain doubtful inference from it. Their decision was based on a sense of historic fairness and not on religious prejudice. Then came the election of the School Committee in which the women took an active part. A division soon occurred among them concerning the nomination of Catholics. Since the election, the committee of One Hundred, which is considered as an anti-Catholic body, has held constant meetings "in defense of American liberty." Most of the other women organizations regret sectarian issues, judging that the best interests of our public schools can only be maintained by ignoring theological differences, and working on educational and pedagogical lines alone. Among those who have stood for justice and calmness stands foremost Mrs. Edna D. Cheney, the apostle of freedom and religion, the lover of art, the friend of Theodore Parker, whose tender *Initial Memoriam* recollections, at the transfer of the Parker Memorial Building to the Benevolent Fraternity of Churches, were the tenderest part of that impressive service, when Parker's congregation gave to those, whose elders had misunderstood their prophet, the building dedicated to him. His church recognized the larger faith that is springing up among Unitarians, and showed a trustfulness in the honor of others that serves as inspiration to trust to the logical statements of the faith which proudly uses the indicative mood when speaking for itself, and yet never transforms that mood into the imperative towards others.

To return to my text, the schools. It may be remembered that in a previous letter, mention was made of a bill before the General Court, concerning the inspection of private schools, a bill

which all those disliked, whether Protestants or Catholics, who cared for parental rights or individual liberty. After endless Committee hearings intermittent considerations of it by the Legislature, with amendments numberless, and much earnestness in opposing speakers, what is known as the McEtrick bill was finally passed, by which school committees "shall not refuse to approve a private school on account of the religious teaching therein. They shall approve a private school only when the teaching in all the studies required by law, is in the English language, and when they are satisfied that such teaching equals in thoroughness and efficiency the teaching in the public schools in the same locality, and that equal progress is made by the pupils therein, in the studies required by law, with that made during the same time in the public schools."

As there has always been an obsolete law on our statute books giving the school committee power to inspect private schools, this new act virtually leaves things about as they were before, and though by no means perfect, is the best of the many measures devised. Let well enough alone, and live and let live, are two maxims which we must all learn as incipient or actual legislators, but which in our reformatory zeal we have constantly forgotten.

Apropos of schools, our Normal schools have closed for the summer, and the valedictory addresses by girls in white dresses have been appropriately delivered in their threefold divisions, thanks to the State Board, thanks to the teachers, and farewell to the classmates. The graduating classes have in turn been overwhelmed with advice given to them through addresses from educators, friends and Boards, all of which have had that wonderful sameness, which is engendered by annual addresses on specific subjects.

The city exodus has begun and the rural side shows advertise their heated attractions in horse cars and unexpected places, where they suddenly appear like Belshazzar's warning. The Music hall is open every week day evening as a beer music garden, the music is not severely classical but good and bright, beer and soda are furnished on the floor, and the balconies are reserved for those who come for hearing alone. On Sunday afternoons at the same place the Committee of One Hundred hold meetings relating to their ideal of public schools, and the public are invited. Extremes meet, and wisdom is justified of her children.

Mrs. Richardson, President of the Western Women's Conference, who has been here, has made friends of all whom she has met, by her cordial greetings, her spirit of justice, truth and sympathy. The Conference is fortunate in such a noble, wise, officer. We rank her with our dearly loved Mrs. Andrews, who is wise, true, firm, far seeing. Miss Bartlett is here also, showing us how beautiful and fitting it is that a gifted woman should be a minister. Send us your men and women and take ours and the exchange will broaden us all.

KATE GANNETT WELLS.

KANSAS LETTER.

DEAR UNITY:—I must tell you of a pleasant Sunday-school picnic which the societies of Kansas City, Topeka and Lawrence had last Tuesday (June 11th) at Bismarck Grove. After a social time together and a good dinner we gathered in the tabernacle and heard some very earnest words in regard to Sunday-school management and the objects to be secured, from Judge McCrary, Mr. Roberts, Mr. Foster and others, and determined to appoint a committee from the three societies to arrange just such a meeting next year, and to prepare a programme. It was also thought to be the thing to do to make the three ministers and the three Sunday-school superintendents another committee to select a plan of study which the three societies could take together. This would be a great

inspiration to our schools and an incentive could be furnished for more thorough and systematic work by having an examination as part of the programme, to see what had been accomplished, or if an examination sounds a little formidable, at least a report and comparison of results. In addition it is hoped the programme next summer will give space for a Normal Class and a discussion of best ways, etc., of conducting our schools.

As I write, news comes of an electrical storm at Fort Scott and vicinity, which has been very severe at Uniontown and nearly destroyed the city, demolishing our little Unitarian church there. This church has been the care of Mr. Caldwell, who has also been active at Fort Scott in organizing a Unitarian society, and hopes to receive aid from the A. U. A. to carry on his work. We in Kansas have always been indebted to the Association for pecuniary help in all our undertakings, and we feel very grateful to our Eastern friends, and I sometimes fear that we are in danger of forgetting the work which our Western Unitarian Conference is doing, and the help they are giving us through their many and useful publications and faithful and earnest preparation of materials for our use. While feeling gratitude to the Association my heart has a very warm love for our Chicago work, and I hope if the Association should think best to put an agent in the Western field he will have his headquarters there and work in sympathy with our dear friends, and that we shall all remain loyal to both organizations. I have several times felt sorely hurt at an implied, rather than uttered, attitude of our State Conference, showing a lack of sympathy with the Western work, but I feel sure that this is not intended by most of our members. Indeed, there are very few of our Unitarians in Kansas who have ever known any difference in principles between the East and the West, because the matter has never been brought before them, and I know that most of them feel most friendly to both.

Very truly yours,

S. A. BROWN.

LAWRENCE, June 18, 1889.

The Study Table.

Our Glorified. Poems and passages of Consolation, edited by Elizabeth Howard Foxcroft. Chicago: A. C. McClurg & Co. Price, \$1.00.

A small book of selections, both in poetry and prose, gathered by a mother whose heart longed for the little child that had gone before. Not long before, for after three years of untiring labor for the children of others, and a few days after the completion of this book, she was permitted to enter the new life.

It is a wonderful thing to have a perfect inner comprehension of well-being, while yet the body must suffer out the consequences of physical separation from those we deeply love. We choose to consider ourselves as one entire whole, yet we become curiously conscious of that which is other than self, when we are called upon to part with those whose life is closely interwoven with our own. When compelled to go through this experience, by death or otherwise, one reaches out for all possible helps, and so this sorrowing mother who found much healing in compiling this little volume filled with poems of loving resignation, and thought-passages strong with helpful insight, offers it as her last gift, especially to those bereaved by the loss of children.

E. T. L.

THOU has made us for Thyself, O Lord! and our hearts are unquiet until they rest in Thee.—*Augustine.*

Oh! how few souls there are who are quiet enough to hear God speak.—*Fenelon.*

"I WOULD fain be to the Eternal Goodness what his own hand is to a man."

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

UNITARIANISM A DEMOCRATIC SYSTEM OF RELIGION.

SERMON BY JOHN W. CHADWICK, AT THE SECOND UNITARIAN CHURCH, BROOKLYN, N. Y., JUNE 9, 1889.

Published by the Congregation.

What I have set out to show this morning,—that Unitarianism is a Democratic system of Religion—would not be worth the showing if there were any truth in Mr. Ruskin's saying that the essential feature of democracy is "to show mankind *how not to worship*," how never to be abashed in the presence of anything." It was of American democracy in particular, that he said this. But, if this is the essential feature of our democracy—I need hardly say that I do not speak of our partisan democracy, but of the whole body of our people—one thing is very certain; namely, that so far it has had no great success. We have not yet learned *how not to worship*; we are very far from the attainment of such knowledge. How never to be abashed in the presence of anything, we have as little learned. We are abashed by great names and high examples; by splendors of the mountains and the sea; by the stupendous order of the world; by the sense of infinite and eternal things; we are perhaps too much abashed in the presence of our own material development; our national bigness growing steadily while our national greatness somehow seems to halt. If church-going were the measure of worship, America would be the most worshipful of modern nations. And it is the measure of it, in a rough and general way, while at the same time some of our largest local aggregations of church-goers have made good Mr. Ruskin's charge. They have developed a religion of irreverence. The problem "how not to worship," "how not to be abashed in the presence of anything" has been, perhaps, more successfully solved in our own city than anywhere else in Christendom. The great thoughts of God and immortality are handled with a levity and coarseness that would have shocked Voltaire or Thomas Paine; that would bring a blush to Col. Ingersoll's ingenuous cheek; and this by our most orthodox defenders of the faith. But such exhibitions are individual and local. They do not successfully impeach the general religiousness and reverence of our American Democracy.

Democracy was defined by Theodore Parker, (and his definition incorporated by Lincoln in his immortal speech at Gettysburg has obtained the widest currency) as, "government of the people, by the people, for the people." How frequently and to what extent it fails of being any of these things, and especially the second and the third, I pause not to consider here. The formula expresses the ideal as perfectly as it has ever been expressed. A more perfect expression of it is not to be desired, nor is it possible. My immediate concern is with the religious, not with the political situation. I have set out to maintain that Unitarianism is essentially a Democratic System of Religion. Its purely congregational form makes good the first and second terms of Lincoln's formula. Congregationalism is the democratic organization of religion. And to the congregational ideal Unitarianism has been always and entirely true. Each congregation is a complete autonomy. No conference or association has ever interfered with the right of the individual congregation to elect its own minister and to manage its own affairs. If it had ever done so, there is not a church in the denomination that would not have resented the interference. But how is it with the third term of Lincoln's formula—"for the people." Is Unitarianism this? That it is not, has often been contended by

its opponents; often, too often, it has been conceded by its friends. The facts relating to its origin and development and present status apparently go far to justify a negative conclusion. It had no such popular origin as Methodism, or Universalism, which has been not inaptly called the Methodism of the Liberal Faith. It originated in an intellectual, cultivated and aristocratic circle, and while its blood has with the lapse of time lost something of its azure hue, and the average of its culture and intellectual superiority has somewhat fallen off, it is still seriously fettered by the limitations of its youth. With political democracy it has had little sympathy at any time. The last Federalists of New England and the earliest Whigs were to be found in Unitarian churches. In the campaign of 1828, a Unitarian clergyman could stand up for Adams in his pulpit and assail Andrew Jackson as a profane and vulgar duellist and murderer, without apprehension of a single wooden oburgation as the pew door should slam behind some indignant and protesting partisan. In Unitarian city congregations few indeed have been the horny-handed manual laborers. These random facts and others of like import have created the impression, vaunted by an opposing multitude, cherished I fear by many Unitarians with serene self satisfaction, sorrowfully acquiesced in by many more, that Unitarianism is not a democratic faith, is not a religion for the people, but the religion of a coterie or class. For myself, I do not believe it, I never have believed it and I believe it less and less as time goes on. I never believed it so little as at this present time.

I know well enough the artifices by which the Unitarian is expected to console himself for the smallness of the Unitarian denomination. I have heard the parable of the leaven leavening the lump, until the parable, if not the leaven, is extremely sour. That the parable has truth in it I shall not deny. Desiring that I may be delivered from the conceit of those who pass to the credit of Unitarianism all of the softening and disintegration of the general mass of Evangelical religion, all its increasing rationality, I am still able, and as glad as able, to believe that the work that Unitarianism has done cannot be measured by the numbers of its churches and their constituent congregations. The general softening and disintegration of the mass of Evangelical religion, its increasing liberality and rationality, are due to a considerable degree to influences of enlarging thought which have transformed Unitarianism also from an authoritative and dogmatic to a rational and growing system of religion. At the same time it would be mock humility to disclaim the part which Unitarianism has played in the religious drama of the century. It has always been the first among the sects to feel the impulse of science and of rationality, and it has been the medium of this impulse to the more orthodox. It has done a good work in these particulars and there are those who seem to be entirely satisfied with this accomplishment. I must confess that I am not. I do not believe that this has been the best part of the work of Unitarianism in the past. If I did I should not be so glad to call myself a Unitarian as I am now. Better, far better, than any disintegration or amelioration of orthodoxy, has been the religious life which it has nourished in its own body of believers, the awe and reverence and adoration with which it has inspired their hearts, the exigent demand which it has made upon their personal, social and domestic conscience. But when this is added to the other, I am still unsatisfied. I read of Jesus in the New Testament that the common people heard him gladly; that the poor had the gospel preached to them. In such expressions I find a democratic ideal of religion, to which I can not be indifferent. I would fain believe that Unitarianism has in it the potentiality of a large embodiment of this ideal. I

cannot bear to think that it is nothing better than an intellectual coterie, a critical movement. Born of the people, with their sympathies and passions surging in my veins, with the trick of manual labor lingering in the joints and muscles of my hands, the aristocracy of Unitarianism has never had for me the least attraction. And if to-day I did not believe that it has in it the largest democratic possibilities, if I did not believe that it is essentially a religion for the people, for the whole people, rich and poor, that it has a gospel for the humblest as well as for the highest, that the common people would hear it gladly were it only preached to them aright, I would shake the gilded dust of it from off my feet and go forth, if I had to go alone, to make a church and publish a religion which should be a church and a religion answering to the necessities of the average intellect and the great common heart of man.

If ever a system of religion was constructed in the world that was not democratic in its theological conceptions it was the system of Calvinism from which Channing and our early Unitarians revolted seventy years ago. The deification of the Roman Emperors has always been viewed with holy horror by the Christian world, but Calvinism was the deification of Francis I, the absolute monarch in whose kingdom Calvin was born, in Picardy, in 1509. The God whose will was law was simply a reflection mirrored in the sky, of the King whose will was law upon the earth. The doctrine of election reflected in the heavenly mirror the favoritism of the court. As character and merit had nothing to do with the portioning of the King's places, so they had nothing to do with God's placing men in heaven or in hell. The spoils system is now and always has been good Presbyterian doctrine. As all objections to the conduct of the King were met with the assertion, "the King can do no wrong," so all objections to the conduct of the Deity were met with the assertion, "the Deity can do no wrong." The cruelty of despotism found its theological correspondence in the monstrous cruelty of an eternal hell.

Thanks to "that glorious inconsistency which does honor to human nature and makes men so much better than their creeds," Calvinism which in theology was the deification of arbitrary power was in politics its doughty protestant. Witness the origin and development of the Dutch Republic in defiance of the arbitrary ruler of Spain. Witness the political temper of our New England Calvinists. Samuel Adams, who was one of them, might bow to an arbitrary God but he would bow to an arbitrary monarch only with his head upon the block.

Thus a great gulf was fixed between Calvinistic theology and politics. The orthodox party was content to have the gulf remain. The liberal party was not. But the way out of the difficulty, as they apprehended, was not to assimilate the politics with the theology, but to assimilate the theology with the politics. The Unitarianism of Channing and his fellow Unitarians was but a translation of the political ideas of '76 into the language of theology. As Samuel Adams had dared to question the right of a despotic King to do what he would with his own, Channing questioned the right of a despotic God. His doctrine of the Dignity of Human Nature was the theological correspondence of the political doctrines of self government and the rights of man. Between the doctrine of total depravity and the doctrine of self-government there was no congruity whatever. Could anything be more absurd than self-government by a community of men, each one of whom was totally depraved? To hand over a powder magazine with a box of matches to a squad of monkeys, would be a more safe and rational proceeding.

But even if the ideas of Unitarianism can be shown to be more congruous with democracy than the ideas from which it made its first appeal,—to be in

fact the translation of democratic ideas into theological terms—is it not true that the apprehension of these terms makes a demand upon the intellectual powers which the terms of the prevailing systems do not make, and that therefore it is the system which is structurally most democratic which is least *for the people*, as least appealing to their rude intelligence. If this were so, it would be the strangest contradiction; as strange as for the doctrine of political democracy to appeal most forcibly to the intelligence of an aristocratic class, least forcibly to the popular multitude. The assumption from which proceeds this thread-bare doctrine of the incompetency of Unitarianism for the uses of a democratic system of religion is that one is able to dispense with reason in the acceptance of the traditional systems of religion, while reason is for the protesting liberal the only rock of his salvation. But the traditional religionist is as little able to dispense with reason, as the frankest rationalist appealing from his creed. If the individual does not rely on his own reason, he relies on that of some other person or some book or institution, and he has his reasons for relying upon these, and so ultimately his reliance is upon reason quite as much as if he met the problems of religion at first hand. The evangelical protestant speaks contemptuously of reason and is happy and rejoicing that his own reliance is upon Revelation. But will he so stultify himself as to declare that he has no reason for the acceptance of the Bible as a Revelation? Some reason he must have. It may be as poor a reason as that most people think so, or that his parents thought so, or that it has been the faith of many generations. Meantime what are our "Evidences of Christianity" so called, piled mountains high, but the acknowledgement of thoughtful Christian men that there must be many cogent reasons for believing that the Bible is or contains a revelation, if one is going to believe it in any good man-fashion. There must be at least as much reason for believing that the Bible is or contains such a supernatural revelation as is sufficient to rebut the thousand reasons that have been urged against it. Again, once sure that the Bible is or contains a supernatural revelation, there arises the question of interpretation. The Bible is not self-interpreting. Hundreds of sects, with as many different opinions, with equal honesty have claimed it for their distinct and separate creeds. The Calvinist has found his partialism in it, and the Universalist his Universalism, the Trinitarian and the Unitarian each his separate view, and so on. To decide upon the right interpretation has required quite as much reasoning as to decide right out upon the merits of the different opinions. But the Roman Catholics have no difficulty about this matter of interpretation. The Church is the interpreter of Revelation, the church embodying the tradition of the early centuries. By this device it is commonly supposed that the Roman Catholic escapes from the necessity of reasoning upon his faith. He does nothing of the sort. He must have his reasons for believing that a church which deals in forged decretals, and which has had such Popes as John XXIII and Alexander VI, has an infallible opinion. He must have his reasons for believing that the early fathers of the church, the most credulous and fanciful of men, were specially qualified for selecting the books of the real revelation and transmitting them unspoiled and unimpaired. Look at the matter then whichever way we will, to dispense with reason is impossible. To maintain the old position requires reasoning much more close and subtle than to maintain the new. How so? Does it not require as close and subtle reasoning to show that the Fourth Gospel is not genuine, as to show that it is, and do not these proportions hold of forty other matters that are in debate between the traditionalist and rationalist? Yes, to both questions; and few indeed would be the

children of the Kingdom, if it were necessary for them to decide upon these things. The religious world would be a company of scholars not so large but that it could very easily be packed into this little church. But while it is absolutely necessary for the defenders of Biblical and Church infallibility to disprove a hundred and a thousand things which a scientific criticism has brought to bear on their position with damaging and destructive force, it is not equally necessary for the Unitarian, the rationalist, to master the details of this criticism. His faith is not built upon the ruins of the traditional theology, but straight up from the bed-rock of a rational perception of the meaning and the purpose of the world. Let us concede however, that he must have as firm a mastery of the details of criticism as the traditionalist. In this event to leave reason out would be as impossible for the traditionalist as for the rationalist. There is no escape from the necessity of rational procedure. And hence to argue the popular inefficiency of Unitarianism from its reliance upon reason is absurd. The popular inefficiency of every sect in Christendom could be demonstrated from the same reliance, and the demonstration would be laughed to shame by the believing multitudes.

But it has never yet been fairly shown that a system of religion in order to be popular must be un-rational. Democracy assumes the essential rationality of the popular mind. The assumption is a product of experience. It has never been thought necessary to prove that a government in order to be popular must be able to dispense with the rationality of the people. Why then should it be thought necessary to prove that a religion in order to be "for the people," must be able to dispense with rationality. There are niceties of criticism to which the uninstructed man, however naturally intelligent, is certainly not equal. Such disability as inheres in this consideration affects the liberal no more injuriously than the dogmatist. But as there is a popular rationality that is equal to the current political problems as there is a popular rationality that is equal to the current problems of religion. In the old Kansas-Nebraska and Dred Scot Decision times I used to hear the clamor of political discussion rising high above the din of hammers pounding leather into serviceable shape, and its average quality, (I speak of the discussion), was not inferior to that of any I have heard since then in the most sumptuous drawing rooms of cultivated folk. I have perfect confidence in the essential rationality of the popular mind. I believe that it is equal not only to an adequate appreciation of the realities of political life and duty, but also to an adequate appreciation of the realities of religious life and duty. Look at the Pennsylvania horror. We hear that some Bibles have been burned and that the consolations of the clergy have been disdained in several instances. Put the matter squarely to that afflicted population and I cannot doubt that nearly all of them would see that a God of special providence, who, able to avert it could permit such a calamity as that to overwhelm thousands of innocent and laborious people, would be no God for people's worship; only for their scorn. We hear that a statue of the virgin was miraculously preserved, the roses of her garland not so much as ruffled; that the water did not touch her though the church was full of it, and a poor woman's body was found jammed between the mullions of the window high in air. Now, put that matter squarely, and I cannot doubt that the most pious Romanist would see that a God who would save a wooden image and drown five or six thousand people and ruin and bereave as many more would be a God no decent man could so much as pretend to love; he would be a God to hate and to despise, though for hating and despising him he should sentence one to an eternal hell, the most natural thing for such a god to do. But did no god reveal himself in that valley of destruction? Oh, yes! The

God for whom it is impossible to lie and so his force in water is the same when it turns the rushing turbines that keep a million men alive as when it breaks a miserable dam which men have built to please their idleness, and then neglected it in a shameful fashion. Would it be a better God of whom we could predicate no everlasting faithfulness; no constant, calculable energy in water or in steam or electricity? Would it be a better God whose judgments upon carelessness and base neglect were easy to escape? To appreciate such laws and principles as these, requires no wealth of scholarship. They are so plain that he who runs may read. They appeal to the homeliest intelligence of the natural man as forcibly as to the most refined intelligence of the social paragon. Do I say as forcibly? I dare believe a concourse of the humblest men would sooner greet the publication of these laws and principles with "tumult of acclaim" than a concourse of the most gently born and delicately bred. The danger of considering too curiously is a danger to which an artificial culture is more liable than the rudest common sense. And by considering too curiously men often miss life's obvious principles and laws.

I do not believe that there is anything in the intellectual or moral aspect of our Unitarian system of religion, which is any let or hindrance to its freest course among the most democratic, equally with the most aristocratic of our population. If it has a special fitness for any class it certainly is not for the aristocratic. Not only are its principles and doctrines such as are easily apprehensible for all men of sound intelligence however rude, but they are such as appeal with an especial force to the democratic masses of society, being, as I have said, a translation of political democracy into the language of religion. Consider for a moment the leading principles and doctrines of the Unitarian system and answer me if there is anything in their intrinsic quality, or of incapacity of statement in such terms that even dullish men can understand, that forbids to them the widest currency among the humblest men. Our first principles are, That reason is the final test of truth, not any authority howsoever vested or expressed and that it is not only every man's right but his duty to exercise his freest thought upon the highest themes. It goes along with these that no opinion, as such, can be made a ground of blame or shame, that as Thomas Jefferson said, we are responsible not for the rightness, but for the uprightness of our opinions. Surely there is nothing in such propositions which requires a college education for its apprehension, or an independent fortune, or an environment of soft and dainty things. Surely there is nothing in them which does not appeal equally, if not more powerfully, to the democratic masses of society, than to the more highly favored, if those considered such are such in reality. Turning from principles to doctrines, will anyone say that the doctrine of the Trinity as stated in the Nicene or Athanasian creed, or in any of the hundred forms by which theologians have endeavored to make it apprehensible to the general mind, is more apprehensible than the doctrine that there is "one God who is over all blessed forever." When a new convert objected to an Episcopalian rector up the street that she did not understand the Trinity, he answered her, "I should like to know who does." From Channing's time till ours, Unitarianism as a movement of reason, in sympathy with science, has found new reasons every day for believing in the Unity of God, such reasons as cannot but appeal to the most rude intelligence: the revelations of the spectroscope; the resolution of species into varieties more strongly marked than others; the correlation and conservation of forces by which the essential unity of all the forces which carry on the world's work is made good. Take next the doctrines of the dignity of human nature and of human life. These are the most demo-

cratic doctrines ever broached under the ægis of religion. They confront the orthodox doctrine with the frankest opposition; that declaring that in us there is no good thing; this declaring that in us there is nothing which is not good; no sense, nor appetite, nor passion, no intellectual nor moral power. In human character there is plenty that is bad enough; in human nature all is excellent. If there is a more democratic doctrine than the doctrine of the dignity of human nature, it is the doctrine of the potential spirituality of all our buying and selling, our farming and building and manufacturing, our education, marriage, politics and law. Is there anything in these doctrines that is less apprehensible than the doctrine of total depravity, or that appeals less powerfully to the consciousness of the average man. Take next the Unitarian doctrine of salvation, salvation by character. What is there here less apprehensible or less appealing than in the doctrine of vicarious atonement? I am reminded possibly of "the power of the cross," as it is called, the inspiration of self-sacrifice. Who has so much of it as we? We have the martyrdom of man; we have the sufferings of countless men on crosses and on scaffolds, on battlefields and amid torturing flames, by all the accidents which clear the way for better modes of travel and of life, five thousand of these humble saviors in the Johnstown wreck, all perishing that better things may be. And what is there in the ordinary scheme of salvation that presents Jesus to the common heart in such attractive guise as our insistence that the most central element of his moral being was his compassion for the religious and the social outcasts of his day. If in all the history of noble life and noble deeds, there has been one whose story should attract the passionate reverence and the admiring love of toilsome, sorrowing men and women, that one is Jesus of Nazareth, as he appears to us when every rag and tatter of his supernatural paraphernalia has been stripped away and he is left in divine nakedness, a discovered soul, human in every aspect of his mind and heart.

If I had time I might go on and speak of other doctrines to the same effect. I might set forth the Unitarian doctrine of the Bible, of miracle and law, of immortality, and demand if, in each case, we have not a doctrine far more consistent and more apprehensible than that of the traditional theology, and more appealing to the judgment and the sensibility of the natural intellect and affection of mankind.

I anticipate a possible and almost unavoidable objection to the course of my remarks. It is, that I have spoken of orthodoxy too much as if it were a rock when it is in fact a river. It is not an unchangeable thing, but it is undergoing constant change. On Wednesday last it was my pleasure to address the children of the Universalist Sunday Schools of Brooklyn in the Universalist church on Grand Avenue. They were few compared with the thousands aggregated in other parts of the city but I told them that the Universalist church on Grand Avenue was the goal towards which all the bannered hosts were marching on, that all the children on Clinton Avenue and on the Heights and in the park would come into the largeness and the beauty and the joy of the Great Hope before another half a century had gone. Everywhere the same disintegration, though not at all points at the same rapid rate. Why not then rest from our labors and let the time-spirit have its way? Because it makes a mighty difference, whether the new thought is accepted grudgingly and apologetically and with infinite anxiety to show that it is the same old thought only a very little changed, or frankly and joyfully, with enthusiastic affirmation of its immeasurable difference from the things that are passing away.

In this frank and joyful attitude, in this enthusiastic affirmation, there is, I

am persuaded, something that will appeal to the courageous hearts of simple, unsophisticated men. There is also something that will appeal to them in the fact that by the grace of God, we have been foremost in the making of a highway for the new thought to travel on. Many were the good stories told at the Anniversaries, but there was none better than that told by Mr. Fenn of the Irishman, confronted by the agents of two rival lines of steamers. To one he said, "You charged me twice as much the last time I went over." The agent explained that the rival line had put down its prices and they had been obliged to follow suit. "Faith! then" said Patrick "I will go with them as brought you down." That was a natural conclusion. We have brought down the theological rates (not without great allies) and it is only natural that many for this reason should resolve to go with us, as we go sailing on.

Fine theories, perhaps you say, but in the mean time here is the ugly fact that Unitarianism has never yet succeeded in reaching the popular heart, in making itself a popular system of religion. But in the past, the fact can be allowed only with important modifications. Outside of the great cities Unitarianism has always had a considerable democratic following. Of late the popular response has been extremely deep and wide. The labors of our post-office missions and Women's Auxiliary Societies have revealed the fact that there are hundreds and thousands of men and women, rude and uncultivated it may be, but not without strong common sense and eager onward-looking souls, who have had declared unto them what they long have ignorantly worshipped. From the mid-west and far-west and from the south they hail us, from the plough-toil and the forge, from the factory and the nursery and kitchen, and they say; "These things we have long believed in secret, but we did not know that there was any church proclaiming the good-tidings openly." Hundreds of such letters have come to me in response to my own sermons, all bookish as they are, and have filled my heart with joy and laughter.

I wish it were so that you could send me out into the regions where as yet our gospel hardly has been named. I sometimes think that in this way you could serve God and man much better than by listening to me here, even if you had to shut up the little church while I was on the road. I would not fear but that, for all the pampered luxury of my Brooklyn life, I could speak in homeliest phrases to men's humblest needs. Some time I trust that we can manage this. In the meantime let us not permit ourselves to think that we are ministers and servants of a system of religion which is not capable of apprehension and extension wherever there are men with power to think and feel. Fear not, little flock; it is your Father's good pleasure to give you the kingdom. See to it, only, that you are deserving of the great inheritance.

EVERY man is a builder of a temple, called his body, to the God he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features; any meanness or sensuality to imbrute them.—*Thoreau.*

"WHY," asked an examiner, "does the sea so seldom overflow the land?" "Because a merciful Providence has created sponges to grow in it," was the reply. The examiner was a public school senior.—*Paris Illustré.*

A DEVOUT Arab woman, who was asked how she bore so much pain, replied—"They who look on God's face do not feel His hand."

Thought is deeper than all speech,
Feeling deeper than all thought:
Souls to souls can never teach
What unto themselves is taught.

VIRTUE is the only immortal thing that belongs to mortality.—*Seneca.*

Notes from the Field.

QUARTERLY MEETING OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.—The quarterly meeting of the board of directors was held June 6. Owing to absence of president and vice-presidents, Mrs. Ware was called to the chair. There were present: Mmes. Dupee, Wilkinson, Warren, Ware, Jones and the secretary. A mention of informal meeting of the Board prior to the annual session, was made, and the Treasurer's statement of money received and expended since the Conference, read and accepted; followed by reports from Mrs. Richardson of work done as delegate to the Eastern Auxiliary and general missionary of this Conference, which were wholly satisfactory to the Board. She has met with a cordial welcome and attentive hearing wherever she has spoken. Letters of greeting and sympathy were read from the directors:—Mrs. Savage, of Wisconsin, Mrs. Hailman, Indiana, Mrs. Houghton, Michigan, Mrs. Learned, Missouri. The resignation of Mrs. Hiscok, of Colorado, was read and accepted with regret, and with thanks for work that she has done. A beautiful greeting from the Channing Auxiliary, of San Francisco, to the assembled Conference for May 14, was read. It was moved:

That a cordial letter be written reciprocating the spirit of the one received. Carried.

Moved: That a letter of greeting and sympathy be sent to the Unitarian women of Wichita, who are about organizing a Branch Association of the Women's Conference. Carried.

Moved: That the President be asked to prepare a condensed report of the results of her missionary trip East, with an especial appeal for all our women's work, to be made ready for circulation Sept. 10th. 1000 copies to be printed. Carried.

Moved: That any of our short tracts and Unity Mission tracts and other available printed material bearing directly upon our work be sent to each director by Sept 1st. Carried.

Moved: That the chairmen of all Conference Committees be informed of their active continuance in office. Carried.

Moved: That a letter of condolence be sent by the Secretary to Mr. and Mrs. West expressing sympathy of the Board in the death of Miss Julia West. Carried.

Moved: That all business pertaining to the Post Office Mission be left to the Central Committee with power to act. Carried.

The meeting then adjourned.

FLORENCE HILTON,
Secretary.

TREASURER'S QUARTERLY REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

Received.

By Balance from May 17, 1889\$38.75
" Annual Memberships from May 1. 75.00
" Life Membership 10.00
" By Mrs. M. H. Lackersteen (P.O.M.) 1.00

\$124.75

Paid out.

To Secretary\$16.66
" Rent and Expenses 18.00
" Secretary for P. O. M 1.00
" Postage for Treasurer 2.50

\$38.16

Annual and Life Membership Fees Paid in to "conference" and "Association."

Life Membership: Mrs. Joseph Osgood, of Chicago.

Annual Memberships. Chicago: Mrs. W. H. Freeman, Mrs. Israel Holmes, Mrs. Elizabeth J. Loomis, Mrs. S. A. Whetstone, Mrs. Fred. W. Gale, Mrs. M. L. Satterlee, Mrs. D. Washburn, Mrs. E. E. Marean, Mrs. J. W. Frost, Mrs. W. B. Ayres, Mrs. J. H. Steele, Miss E. M. Rowe, Mrs. C. T. Longenecker, Mrs. J. M. Wanzer, Mrs. Kate A. Whitney, Mrs. Grace Whitney, Mrs. L. H. Burton, Mrs. W. H. Andrews, Mrs. H. H. Martindale, Mrs. W. C. Dow, Mrs. W. B. Candee, Mrs. Jas. R. Mann, Mrs. R. H. Doud, Miss Julia E. Wintermeister, Mrs. J. L. Loveday, Mrs. C. A. Turner, Miss Ellen A. Martin, Mrs. F. Kneeland, Mrs. Carrie B. Gilbert, Mrs. J. R. Collins, Mrs. William E. Spencer, Mrs. Emma F. Bearsdly, Mrs. M. J. Chadwick, Mrs. E. B. Bacon, Miss Emma M. Dupee, Miss Jennie Wilcox, Miss Emma Finch, Miss Phebe Himrod, Mrs. C. T. McKendry, Mrs. L. B. Millington, Mrs. D. Bangs, Mrs. G. H. Hagerty, Mrs. John A. Roche, Mrs. M. C. Bullock, Mrs. L. E. Fitts, Mrs. M. H. Lackersteen, Mrs. William G. Wood, Mrs. E. A. West, Mrs. Hervey W. Booth, Mrs. Frank Orr, Mrs. A. H. Lord, Mrs. F. P. Tobin, Dr. Anna C. Hardy, Mrs. G. A. Bi-hop.

Morgan Park, Ill., Mrs. E. N. Conger, Hyde Park, Ill., Mrs. Lucretia Effinger.

Oak Park, Ill., Mrs. Anna L. Wright, Miss Helen F. Gale, Mrs. A. O. Butler, Mrs. J. B. Berry, Mrs. S. E. Wilder, Mrs. J. B. Johnson.

Hinsdale, Ill., Mrs. F. F. Temple, Riverside, Ill., Mrs. H. H. Badger, Kenwood, Ill., Mrs. Wm. B. Pierce, Geneva, Ill., Mrs. H. Medora Long, Kankakee, Ill., Mrs. B. J. Gifford, Miss M. H. Martindale.

Cooksville, Wis., Mrs. Minnie S. Savage, Earlville, Ill., Rev. Mary H. Graves, Rochester, N. Y., Mrs. M. T. Lewis Gannett, Cleveland, Ohio, Miss Elmina Phillips, Miss Emily M. Everett.

Independence, Iowa, Mrs. N. T. Bemis.

Mrs. J. C. HILTON, Treasurer.

June 17, 1889.

YELLOW SPRINGS, OHIO.—The Commencement exercises of Antioch College were held in the large chapel on Wednesday morning, June 19. Four graduates received the degree of A. B.: Anna P. Fisher, George Little, Addison G. Manville and C. C. Wilcox. The subjects of their orations were, respectively: Womanhood,—a Plea for the Criminal,—The Pathos of Life, and Divinity in Nature. A correspondent speaks of these orations as much above the average of college orations, both in their matter of thought and the moral earnestness that pervaded them. After the chapel exercises the graduates present and friends of the college repaired to the Commons' Hall for dinner, which was followed, as usual, by addresses from several persons whom President Long called out in his genial way.

There have been over two hundred students connected with the college the past year, special and preparatory. For years Antioch has not been in so hopeful and promising a condition as now. It is doing a work of its own, and has an increasing constituency with every year. President Long seems to be the right man in the right place. He has awakened new interest and life in the college and inspired outside confidence in its methods and work. No institution in the country has a more devoted band of instructors than those to be found here. The individuality of the student is respected; the discipline is good, and while there seems to be an atmosphere of intellectual freedom, it is also an atmosphere of reverence and more than usual moral earnestness. The earlier traditions of the college in this respect survive in force to-day. The country round about never looked more beautiful than during Commencement week.

BOSTON.—The last of the summer county conferences have just been held. It is strawberry time, and this is also a charming month for city delegates to visit neighboring church associations. The subjects discussed have been "Children in Church and in Branch Societies," "The True Way to Live," "The Practical Work and Methods of Suburban Churches," "Rural Societies the Feeders of City Churches and City Counting Rooms."—Rev. Thomas Van Ness succeeds Rev. C. W. Wendte as A. U. A. Missionary to the Pacific coast.

—The public schools of Boston will mostly close for the summer during this week. Churches and Sunday-schools will lose in attendance. The new feature of "Vacation Schools" will serve nearly every ward in the city.

—Rev. J. H. Heywood, of Melrose, preached last Sunday in the New South Church—probably the farewell sermon to Boston previous to his removal to Louisville, Ky. His many close friends hope to meet him here on frequent visits East from his Western home.

WESTERN S. S. SOCIETY.—At the June Board Meeting of the W. U. S. S. S., there were present Mesdames Conger, Wilkinson, Dow, Slade, Miss Lord, Messrs. Jones and Kerr. Among the matters of business presented, the treasurer was able to report the final payment on a note of long standing, leaving the society out of debt, and with cash in hand sufficient to meet current expenses. A committee was appointed to arrange the programme of the meetings of the "Institute for Sunday-schools and Unity Clubs," to be held at Davenport next October. Mr. Jones pre-

sented the first draft of a six years' course of Sunday-school study, which might be used either on the Graded or the Uniform Topic plan. It is expected it will be in shape for publication before September. Several lesser items of business were discussed, and the meeting adjourned to the first Monday in September.

E. T. LEONARD, Secretary.

MANISTEE, MICH.—The Western Secretary spent Sunday, June 23d, in this city. He found the Unitarian church prospering under the ministry of Mr. Gould. During the summer, the parsonage, which forms one wing of the pretty church building, is to be enlarged. This society has made for itself a good record of self-reliant courage and faithfulness. It offers a beautiful church home to its people, with a well-selected Sunday-school library and a free reading-room, supplied with all the leading magazines. This room is open all day on Sunday and on certain days in the week. We heard the Unity Club meetings spoken of with much interest. We shall look to this church to become a noble stimulus to the best life of the entire community.

QUINCY, ILL.—A correspondent writes that on Sunday morning, the 23d, the Quincy church had a very pretty christening service. Amidst the beauty of the lillies a young "Robert Elsmere" was baptized into the Fatherhood of God, the Brotherhood of Humanity, and the Spirit of Holiness. Mr. and Mrs. Bradley leave soon for Idaho, where they are to spend the summer.

DULUTH, MINN.—Mr. Ed. C. Bauman writes hopefully of the Unitarian movement in Duluth. He says, "Rev. Mr. Bulkeley, of Concord, Mass., has done some very effective work during his short stay here, and his going away is generally deplored. Mr. Staples, of St. Cloud, Minn., is next on the list for a couple of Sundays, to be followed by Mr. Williams of New York City."

NORTH PLATTE, NEB.—Mrs. E. J. Cogswell will leave here in July for her Eastern home, after working with the Unitarian society for a year and nine months. Mr. Leslie W. Sprague, of the Meadville Theological School, will preach in North Platte for three months, beginning June 30.

MADISON, WIS.—Rev. J. H. Crooker has declined a call to succeed Rev. Charles G. Ames in the pastorate of Spring Garden Unitarian Church of Philadelphia.

A CURIOSITY.

We have lately come into possession of rare curiosities of our late civil war, as we have secured several hundred copies of the *Pickens Daily Citizen* of July 2, 1863. The *Citizen* is printed on wall paper, and was set up in type the day before the surrender of Vicksburg. The paper is crowded with stirring war news, and amusing paragraphs tell of how they enjoyed mule meat in the besieged city. We will sell copies of the *Citizen* at the low price of 10 cents each. If you are not satisfied after receiving the paper your money will be refunded. Address publishers of the SOUTHERN STAR, Atlanta, Ga.

CHEAP HOMES

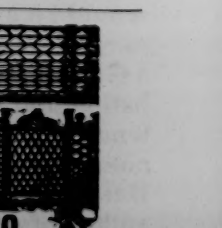
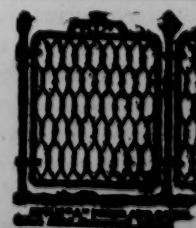
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IMPORTANT WORKS

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ing Co., Box F, 169-175 LaSalle st., Chicago.

Three Introductory Lectures on the Science of Thought.

By F. Max Muller. 75 cents.

This work of the eminent philologist has evoked

much criticism.

The Psychic Life of Micro-Organisms. A Study in

Experimental Psychology. By Alfred Binet, of Pa-

ris, France. Cloth 75c.; paper 50c.

In a preface written especially for the American edi-

tion M. Binet confutes the theory of the English sci-

entist, Prof. George J. Romanes, that the first appearance

of the various physical and intellectual faculties

is assignable to different stages in the scale of zoologi-

cal development.

The Idea of God. By Dr. Paul Carus. 15c.

Being a disquisition upon the development of the

idea of God in human thought and history.

JUST APPEARED.

FUNDAMENTAL PROBLEMS. The

Method of Philosophy as a Systematic Ar-

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The Home.

WORK WITH THE MATERIAL YOU HAVE.

One day, not long ago, a little girl from one of the upper rooms entered my new school-room of youngest pupils. Her face was flushed and she was on the verge of crying. To my, "Well, Katy?" she replied by coming up to me and saying: "Please, Miss Stafford, my teacher says have you got any medicine for a headache?"

"For a headache? Have you a headache, Katy?"

"Yes, ma'am, an awful bad one."

So I questioned her about it, and than opening my table drawer, I took out my little case of homeopathic remedies, saying, "Well, Katy, I think we can stop that headache in a little while; but have you a dollar to pay me?"

"No, ma'am."

"You haven't? Why, don't you always have to pay the doctor, when he gives you medicine?"

"Yes, ma'am, but I haven't any money now."

Turning to my own little ones, who were watching these proceedings with interest, I said, "Children, Katy has no dollar to pay me, and yet she has a hard headache; shall I give her the medicine?"

There was a hearty chorus of "Yes, ma'am!" from the little ones, who were thoroughly familiar with this question concerning my frequent patients, no one of whom has ever had the much talked of dollar. So I gave Katy the simple remedy required, and in a few minutes, as she passed down the stairs in the ranks, she told me she was all well.

A few days after this she entered my room again, with the same flushed face, and the same question. I was very busy and my first impulse was to give her the medicine quickly and dispatch her; but opportunities for moral lessons should not be let pass so easily. At one side of my knee stood a little boy whose writing I was correcting; at the other a little girl whom I was teaching a song for the "last day," singing it softly with her, stanza by stanza, as I worked with the others.

So I said, "Katy, you wish more medicine; have you the dollar to pay me for the other?"

"No, ma'am," said Katy sorrowfully.

Again turning to the children, I said, "Children, Katy wishes more medicine, but she has not paid me for the other as you know. Now, shall I give her more?"

The children waited a minute and then said, "No, ma'am."

It was quite what I expected, so looking at the little singer at my knee, I said, "Janie, let us sing the last stanza of your new song."

Together we sang:

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

"Well, children, what do you think now? Shall I give Katy the medicine or not?"

Such a look of comprehension as came over the faces of those little ones, especially Katy and Janie! The others answered softly, "Yes ma'am!" So I rose from my chair, gave Katy the remedy and saw her pass out of the room, "most well a'ready."

It was a "sending home" of the lesson of the little song, such as no mere words of mine could have done, and which will remain with many of them all their lives whenever that little stanza comes to mind. It was, for me, an instance enforcing the injunction, "work with the material you have," and quickened anew the resolve to give these children, from the lowest walks of life, all of such applied moral lessons as were at my command; and to see to it that I let no opportunity slip by me to "send home" that which would tend towards moral growth.

JUNIATA STAFFORD.

OUR CHILDREN.

I looked at the happy children
Who gathered around the hearth;
So blithe they were, no children
Could happier be on earth;
With their merry plays, and their winsome ways,
And the sound of their silvery mirth.

Then I thought of those other children,
So wizened, and hard, and bold,
Who huddle in slum and cellar,
And shiver with want and cold;
Not fresh as the dew, or the morning's hue,
But haggard, and lean, and old.

But yet may they still, those children,
Be taught to forget their pain;
And gathered in arms that love them,
Their laughter may come again;
And the stare of woe and the craft may go,
And the spirit be washed of stain.

But it is not in cold book-learning
Those children's hearts to move;
And the stony eye of the serpent
Is death to the stricken dove;
'Tis an angel alone can touch them,
And that angel's name is love.

For whatever the world may fancy,
And whatever the wise men say
Of our nineteenth century progress,
Of a new and a better way;
Still it takes a soul to make a soul
Now, as in the olden day.

—The Spectator (London)

Announcements.

LIBERTY AND LIFE.

DISCOURSES BY E. P. POWELL.

The publishers of UNITY have nearly ready for publication a book of seventeen discourses on LIBERTY AND LIFE, by E. P. Powell, well-known to UNITY readers as the author of the epoch-marking work, "Our Heredity from God."

The headings of the discourses are as follows:

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Sin a Crime against Life: Righteousness Obedience to Law.
Sinning Against the Holy Spirit.
A Sound Mind in a Sound Body.
Is the Average Life Worth the Living.
The True, the Beautiful and the Good.
Not Allopathy nor Homeopathy, but Sympathy.
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These discourses will make a neat cloth-bound volume of over 200 12mo. pages, such as would ordinarily retail for \$1.25. But we are anxious to publish the book at as low a price as possible, so as to reach the large missionary constituency which this book ought to find. A guaranteed sale of 500 copies to be taken at once upon publication, together with the sales that may reasonably be expected after the book is out, will justify us in offering Mr. Powell's book at the low price of 75 cents, post-paid.

If you are interested in this notice please act promptly. Show the notice to your friends and invite them to order with you. Consider how many copies of the book you will want for holiday gifts, and then write us promptly how many copies of LIBERTY AND LIFE you will take at 75 cents each, payable on delivery, postage or expressage to be pre-paid by us. Address

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JOHN R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND,

Committee on Fellowship for the Western Unitarian Churches.

"A HOPELESS CASE."

Charles H. Kerr & Co., 175 Dearborn street, Chicago, have just issued a novel with the above title, by Luther H. Bickford, of Leadville, Colorado. It is published in paper covers only, and will be mailed to any address for 30 cents. The following, from the Aspen, Colorado, *Chronicle*, gives a good idea of the book:

The author is city editor of the Leadville *Herald-Democrat*, one of the brightest young men in the newspaper field in Colorado. This is his maiden attempt at bookmaking, and, from proof sheets received, is certainly bound to be a wonderfully successful and taking attempt. The book is bound to be a great go and is destined to pass through many editions.

Following is a synopsis of the story:

The hero is a member of a theatrical company, playing the summer season in stock dramas. The entire company is given an excursion up the river in honor of the glorious Fourth of July. While on this excursion the hero meets the villain in an extremely novel and highly ludicrous manner. The company returns in time to give the evening's performance, in which the hero is rather heavily cast. From the moment he appears before the footlights he feels a peculiar sensation passing over him, and, to all intents, is literally transformed into the character he represents. He does not understand it, but finally sees the villain, and, although he does not really know what it is, firmly believes him to be the cause of his seeming transfiguration. He acquires a loathing for the man that he cannot control. He retires to his room with his companion and falls asleep. That night there is a sensational robbery. Sensational, in that the building was well lighted, guarded by a special watchman and by regular patrolmen.

The hero wakes up in bed—he has had strange and weird dreams. His companion has been awake for two hours—tells him that he has been tossing all night. They go to breakfast, and the hero is arrested in a manner highly interesting to the reader. He is placed in jail, but is admitted on bail furnished by the manager, and is kept busy for several months prior to his trial avoiding reporters, seeing his lawyer, etc.; several amusing experiences with reporters, lawyers and managers are chronicled, with a short traverse of his impressions of the men he met in those several professions.

The court trial is very vividly told—a short diagram of the manner of examining witnesses being a feature, and last and best, the conflict of will-power waged between the villain, who is on the stand, and the hero's lawyer. The story is obtained from the witness (who is heavily shackled), and he is ordered removed. As he leaves the court room he strikes the hero with the shackles. After a long illness the hero becomes convalescent; is, and has been, for a long time prior to his peculiar predicament, in love with a charming member of his profession, who has tenderly nursed him throughout his illness. He tells her of his love, is accepted, and of course married. The story ends with a thrilling cold-blooded letter from the villain (who is incarcerated in jail) to the hero.

Taken all in all it is a peculiar, weird, novel, and interesting story. Peculiar and weird on account of its dealings with occult science, novel because nothing of the kind has been brought before the public before. Interesting, not only on account of its peculiarity, weirdness and novelty, but also on account of its dealing with the stage and home life of actors, it being literally interspersed with humor and commentary notes.

THE latest additions to our tract series are "The Revised Hell of Orthodoxy," by Jenkin Lloyd Jones; "The Ideal Unitarian Church," by Celia Parker Wooley; and "How We Raise Our Conference Money," by Emma E. Marean. These have all appeared in

recent numbers of UNITY, and our readers will be able to judge of their availability for post-office mission work. A full set of Unity Mission and Short Tracts will be mailed to any address from this office on receipt of one dollar.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Sunday, June 23, Flower Service at 11 A. M., the Sunday-school uniting with the church.

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The publishers of UNITY sent out, about June 12th, the following circular letter to the new subscribers and a few of the old subscribers, and part of the letters quoted below are in answer to it:

DEAR FRIEND:—May we ask you, as one of UNITY's new subscribers, to read carefully Mr. Jones' editorial, headed "One Dollar it Is," on page 106 of the last number of UNITY. You will see that a few subscribers are still lacking to complete the 1500 necessary for the bare payment of running expenses at the new price, and moreover that a concerted effort on the part of all who have the cause at heart will count now as never before in increasing the missionary efficiency of the paper.

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2. By sending us the addresses of people likely to be interested.

3. By distributing sample copies which we will gladly send you free for that purpose.

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May we not hear from you?

From Providence, R. I.: "Enclosed please find two subscriptions to UNITY. Your favor received. [The circular letter printed above.] Hope to bear its suggestions in mind for further action. The post-office mission appeals strongly to my sympathies, (having been for years a sort of post-office mission by myself.) It may be made a tremendous engine of influence, and those who use it will often prove the saying of Donald G. Mitchell that 'letters are the true heart talkers.'"

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From Pennsylvania: "Enclosed find \$2.00 for my renewal and one new subscription. I never destroy a UNITY, but place it in some reading-room or into the hands of some appreciative person."

From Hyle Park, Ill., an unknown friend writes: "Perhaps you and your co-workers in behalf of UNITY may find a grain or two of encouragement in the following thoughts so much better than aught I could utter:

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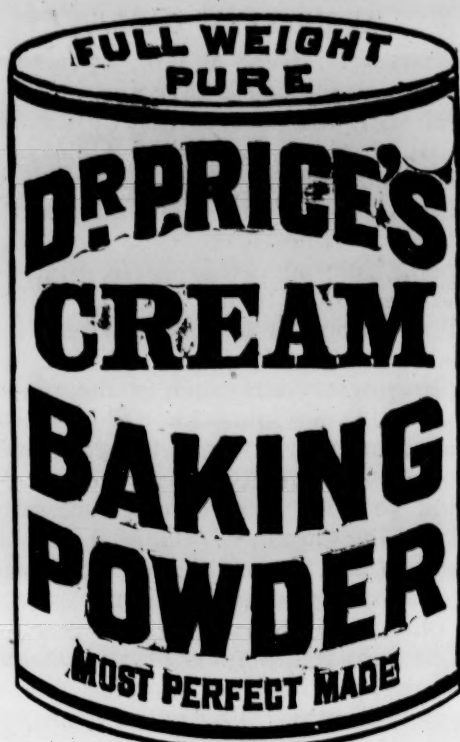
'It is the office and right of the intellect to make and not take its estimate.'

'Out of this superior frankness and charity you shall learn higher secrets of your nature, which gods will bend and aid you to communicate.'

'The power of the mind is not mortification, but life.'

'Pusillanimity and fear the soul refuses with a beautiful scorn. They are not for her who putteth on her coronation robes and goes out through universal love to universal power.'

From one who has been led into much brightness and earnestness, and helpfulness of living, by the word and the spirit of UNITY."



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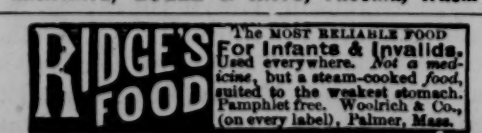
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